

PARISH CALENDAR

Second Sunday
in Ordinary Time

January 15, 2023

This is my Beloved,
in whom I am well pleased!

Saturday, January 14	..... 5:00 p.m.	Mass
Sunday, January 15	..... 7:00 a.m.	Mass
	..... 9:00 a.m.	Mass (Live Stream)
	..... 5:00 p.m.	Mass
Monday, January 16	..... 8:00 a.m.	Mass
		PARISH OFFICE CLOSED - Martin Luther King, Jr. -Holiday Food Pantry Closed
	..... 9:30-11:00 a.m.	
Tuesday, January 17	..... 8:00 a.m.	Mass
	..... 7:00 p.m.	Liturgy Committee Meeting - Virtual
Wednesday, January 18	..... 8:00 a.m.	Mass
	..... 9:30-11:00 a.m.	Food Pantry Open
Thursday, January 19	..... 8:00 a.m.	Mass
Friday, January 20	..... 8:00 a.m.	Communion Service
Saturday, January 21	..... 10:00-12 pm	Confession - 87-1511 Nakii St.
	..... 5:00 p.m.	Mass

NEXT SUNDAY READINGS:

Isa:8:23-9:3: *The people who walked in darkness have seen a great light. . .*

1 Cor:1:10-13, 17: *Paul wrote to the people of Corinth: let "there be no divisions among you. . . be unite in mind and in the same purpose."*

Mt:4:12-23: *Jesus said to Simon Peter and Andrew, "Come after me, and I will make you fishers of men."*

We continue to Live Stream the Sunday Mass @ 9:00 a.m. @ <https://www.stritananakuli.org/livestream>

A Light To The Nation

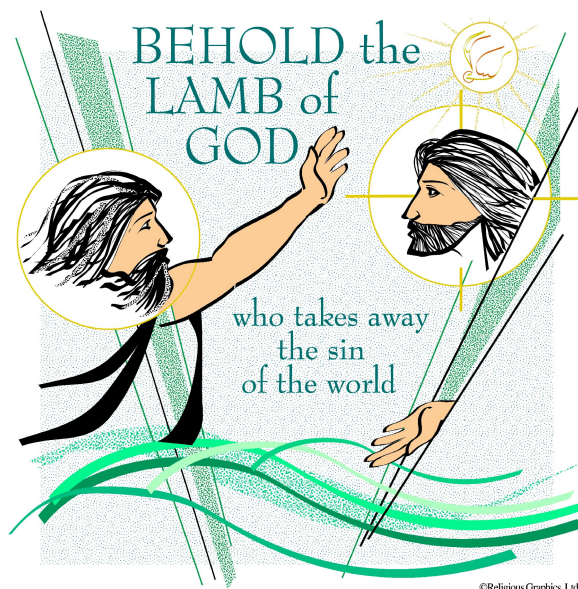
Imagine God telling you, "Job well done! Congratulations!" How proud we would be to know that God's favor had rested on us. Imagine God saying next, "Because you did so well with this task, I want to give you something more to do." Would you gulp in apprehension? Would you calmly accept the new directions? Or would you take on the new task with excitement?

In Isaiah's prophecy, God tells Israel, "You are my servant." These words comforted the chosen people because it reminded them that God proudly kept their friendship. But God went on. "It is too little for you to be my servant. . . I will make you a light to the nations." Ancient Israel would show not just their own people but also other nations how to walk in the light of God.

For Christians, this prophecy points ahead to Jesus, who became known as God's servant at his baptism. Jesus won God's pleasure as the longed-for Messiah. But God asked for something more—for Jesus to save all the nations. Jesus opened wide God's doors of salvation. He accepted God's task.

What about you? What task have you done that makes God proud? Is God asking you for something more? What might that be?

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ANNOUNCEMENTS

MARCH FOR LIFE 2023 ACTIVITIES: Thursday, January 19, 2023. 6:00 PM mass at St Theresa's Co-Cathedral followed by the "Culture of Life Rally at the State Capitol on Friday, January 20, 2023, beginning at 2:00 PM.

NATIONAL BLACK AND INDIAN MISSION

COLLECTION: Next week, our parish will take up the 138th annual National Black and Indian Mission Collection. Our support of this collection helps build in Church in African American, Native American, and Alaska Native American communities from coast to coast. Schools, parish religious education programs, and diocesan ministries depend on your generosity to help them spread the Gospel of Jesus Christ!

COLLECTION FOR THE CHURCH IN LATIN AMERICA:

Next week we will take up the Collection for the Church in Latin America. For many in Latin America and the Caribbean, a rising secular culture, difficult rural terrain, and a shortage of ministers all present obstacles to practicing the faith. Your support for the collection provides lay leadership training, catechesis, priestly and religious formation, and other programs to share our Catholic faith with those who long to hear the Good News of Christ. To learn more about how your gifts make a difference, visit www.usccb.org/latin-america.

WORD OF LIFE: "When we encounter Christ, experience his love, and deepen our relationship with him, we become more aware of our own worth and that of others. His love for each person is cause for great joy, and growing understanding of this priceless treasure motivates us to share his love with others. Our lives are often changed by the witness of others; so too, others' lives may be changed by our witness and authentic friendship with them." USCCB Secretariat of Pro-Life Activities "How to Build a Culture of Life" (www.respectlife.org/culture-of-life)

WEEKLY READINGS

Jan 15 Sun: Second Sunday in Ordinary Time

Isa:49:3, 5-6; Ps:40; 1 Cor:1:1-3; Jn:1:29-34

Jan 16 Mon: Ordinary Weekday

Heb:5:1-10; Ps:110: 1, 2, 3, -4; Mk:2:18-22

Jan 17 Tue: Saint Anthony, Abbot

Heb:6:10-20, Ps:111:1-2, 4-5, 9 & 10c; Mk:2:23-28

Jan 18 Wed: Ordinary Weekday

Heb:7:1-3, 15-17; Ps:110:1, 2, 3, 4; Mk:3:1-6

Jan 19 Thur: Ordinary Weekday

Heb:7:25-8:6; Ps:40: 7-8a, 8b-9, 10, 17; Mk:3:7-12

Jan 20 Fri: Ordinary Weekday

Heb:8:6-13; Ps:85:8 & 10, 11-12, 13-14; Mk:3:13-19

Jan 21 Sat: Saint Agnes, Virgin and Martyr

Heb:9:2-3, 11-14; Ps:47:2-3, 6-7, 8-9; Mk:3:20-21

NOTES ON STEWARDSHIP

As the prophet Isaiah proclaims in the first reading, the Lord continues to remind us that we are his servants. Imagine the Lord speaking these words to you personally: "you are my servant. Through you I show my glory. I formed you as my servant from your mother's womb. I will make you a light so that you may shine the light of my salvation everywhere you to, and reveal my glory to everyone you encounter. I will give you the strength to do this. I will give you confidence. Heed my words, for I have spoken to you." What would your response be to the Lord? Would it be different from the response you give the Lord now? (International Catholic Stewardship Council)

STEWARDSHIP OF TREASURE

MAHALO FOR SHARING YOUR TREASURE

You can still continue contribute to St. Rita during this time of Social - distancing by going to our web-site www.stritananakuli.org And click "On-line Giving" on the banner line. You can also send your Tithe/Donation via mail: St. Rita Catholic Church/ 89-318 Farrington Hwy. / Nanakuli, HI 96792

Checking the Roadmap

If you veer off course, you check the map or get directions. If you want to get to your destination, you need to remember where your destination is. It also helps to remember why you are going there, in case you get tired along the way.

St. Paul wrote letters to the Corinthians in Greece because they were getting off course. He reminded them about the basics of the Christian life and answered a few of their specific questions. Paul had spent a year and a half with this community on his missionary journeys. He stayed at the home of Aquila and Priscilla, who had emigrated there from Rome during the persecution of Claudius. Paul shared faith, ethnicity, and occupation with Aquila: they were tentmakers (Acts 18:1-11).

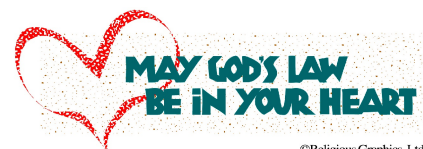
Now Paul had moved on, but some problems had surfaced with this community after he left. So he sat down with his friend Sosthenes and wrote a letter to the Corinthians. He starts with a brief glimpse at the roadmap. He writes the letter "to you who have been sanctified in Christ Jesus, called to be holy, with all those everywhere who call upon the name of our Lord Jesus Christ." There was bickering within the church at Corinth. People complained about everything from liturgy to hair to food. Paul reminded them that they are holy and that all who believe in Christ are holy. Whenever any church community veers off course, it's good to look back at the map.

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Walk by the LIGHT of the LORD

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TEACHING MASS - BULLETIN INSERT
INTRODUCTORY RITES:
“OUR ENTRANCE INTO MASS, OUR ENTRANCE INTO HEAVEN”
SUNDAY, JANUARY 15, 2023



GATHERING TOGETHER

Before we even begin the Mass, worship takes place from the moment we choose to come to Mass. We prepare ourselves by setting aside the business of our life and instead focus on God and the marvelous event about to take place. We dress in our Sunday best, just as the priest vests for Mass, and enter the Church in a spirit of prayer as we prepare ourselves to meet the Lord in His word and body. Just as the priest prepares for Mass, we prepare our hearts as well. For we are all part of the same celebration.



PROCESSION

At the beginning of Sunday Mass, before the priest begins the celebration, he makes a symbolic journey from the entrance of the church to the sanctuary, then kisses the Altar. This action is a sign of the priest's unity with us, who have traveled from home and entered the church from outside, a journey each of us makes. The priest does not enter into the church or the sanctuary alone, but is accompanied by those who assist him in his celebration of the Mass as the Mass is not a private affair. These ministers enter the church led by an image of Christ crucified, signifying how Christ leads His pilgrim people from the world into heaven, which is signified by the Altar.

As the priest processes through the church to the Altar, he walks past people in the pews, signifying that even as the priest is set apart for certain sacred functions, he too is part of the people of God. He is one of us, coming from among our own ranks before stepping up to the Altar as the Celebrant of the Mass. The priest kisses the Altar as he arrives, signifying not only reverence for this sacred table, but also how the words uttered by his lips are words of worship and praise.

SIGN OF THE CROSS

The Mass, like all prayers, begins with the Sign of the Cross. In this, we recall how Jesus used the cross as the tool of our salvation. As we sign ourselves, the priest says the words, “In the name of the Father, and of the Son, and of the Holy Spirit.” When we invoke the Holy Trinity during the sign of the cross, we recall our baptism, in which the same words were said by the priest as he poured water over our heads, cleansing us from Original Sin and making us members of the family of God.

These words are rightly used to begin our sacred liturgy because of the power of the God who is Father, Son, and Holy Spirit. Since ancient times in royal courts, whenever important business was conducted or some proclamation read, the president of the assembly would say, “In the name of the King!” In the same way, we invoke the name of our God in His Divine Persons as a symbol of recognition that our worship is focused on Him and we are gathered in His name, for His sake.

WORDS OF GREETING

We all know the exchange, “The Lord be with you,” with the people responding, “and with your spirit.” We say this several times throughout the Mass. Even from the first greeting, whether it be these exact words or other forms of greeting, they are not merely poetic words of welcome. These words are a spiritual exchange, not between priest and people, but between Christ and His Church. From the moment the priest enters the church, his words and actions are not his own. The priest takes on the role of Christ in the assembly, acting as the Head of the Church while we are the body. This is why the people respond, “and with your spirit,” rather than, “and also

with you.” In mentioning the spirit, we acknowledge the dynamic that the priest is both his own person and the *in persona Christi*, the person of Christ within the priest as he celebrates the Mass. This idea of Christ being active in our liturgy through the priest is a repeated key point that we return to throughout the Mass.



PENITENTIAL ACT

Immediately after the priest and people exchange the sacred greeting, they turn together to the Lord in repentance. This is usually done by everyone while praying together the Confiteor (“I confess to Almighty God...”) and invoking the Kyrie (“Lord, have mercy”). There is an option, often used during the Easter season, to have the priest sprinkle holy water over the people in remembrance of our baptism and the cleansing power of God’s forgiveness.

In all of this, we are acknowledging our sins and our need for God’s mercy. This part of the Mass is a summary of the pursuit of our earthly life: coming to God like the prodigal son and receiving His mercy and love. Just as Christ tells us to make peace with our brother before entering the temple, we make peace with God. We should clarify that serious sins require the Sacrament of Confession for forgiveness, but small (venial) sins can be forgiven by these penitential acts, which we pray at every Mass. In the Old Testament, priests would ritually purify themselves before offering the Old Covenant sacrifices. In the New Covenant, it is right that we spiritually purify ourselves through prayer before offering our own sacrifice of praise.

THE GLORIA

Once we have received God’s mercy, we immediately respond with that ancient hymn of praise, the Gloria. This hymn, sung on most Sundays and other Solemnities (High Feasts), comes to us from the nativity of our Lord, when angels appeared to shepherds singing the glory of God. They sang to announce that Christ had come. In this same way, we sing the Gloria to recognize that Christ is present with us at Mass, through our gathering together, through the priest, through the Word, and most of all, through the Eucharist. We proclaim with great joy the coming of our Lord Jesus Christ, made present again and again at the Mass.

It is worth clarifying that we do not always sing this hymn. We do not sing the Gloria during Advent and Lent because during those seasons there is a greater focus on penance and mercy. By contrast, Easter, Christmas, and other Sundays are most appropriate occasions to praise God for His glory. It is appropriate that the Gloria take place directly after the Penitential Acts, acting as a joyous response to the forgiveness from God that we have just received.

THE COLLECT: THE OPENING PRAYER

After the Gloria (or the Penitential Acts, if there is no Gloria), the priest invites the entire community to pray as one by the call, “Let Us Pray.” This call, used since the earliest days of the Church, calls the community to enter into the mysteries about to happen. The priest extends his hands outward, a sign that he is speaking to God on behalf of all of us, and he prays the Collect, the opening prayer that is proper to this day. He alone says the words, but we are called to bind our thoughts to those words and to be united in this prayer, our hearts being gathered (or *collected*, one might say) into the arms of the priest as he brings them to God.



The Collect gives us a kind of theme of this particular Mass, like a first look at the readings of this Mass, or the particular reason for this Mass. The Collect acts as the main point of the beginning phase of the Mass. The parts before this prayer were inviting us into the Mass. The Collect then brings us into the heavenly sanctuary where we offer ourselves, our presence, and our intentions to God. Entering into this liturgy, God invites us to listen to Him in the Liturgy of the Word.